

Free to Smith

CHRISTIAN INTELLIGENCER.

[One dollar per annum.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[Payable in advance]

VOL. VI.]

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[No. 23.]

NOTA BENE. All Letters, Communications, &c. addressed to the *present Editor* of this paper, whether they relate to *past accounts*, or to the paper for the *future*, must come *Post Paid*, unless they contain two dollars or more.

All accounts of more than one year's standing, must be adjusted by the 15th of January next. This notice is respectfully addressed to *Agents*, as well as others.

For further particulars see an EDITORIAL ARTICLE, on a succeeding page.

[From the Universalist Magazine.]

Explanatory Remarks.

"As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. ix. 27, 28.

Writing to the Hebrews, the apostle very prudently endeavors to lead their minds into the true knowledge of Christ, by using the rites of the law dispensation, to which they were religiously attached, to represent Jesus and his ministry of reconciliation. In our context he draws a parallel between the high priest under the law, and the great apostle and high priest of our christian profession; and between the holy place under the Levitical priesthood, and the holy place, even heaven itself, into which Jesus entered for us. See verse 23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Here we see the apostle's attempt to lead the minds of his brethren from the sacrifices under the law, to a better sacrifice. He allows the sacrifices offered by the law, to be no more than figures, and the things which were purified with blood only, as patterns of things in the heavens. See verse 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Here our author represents the holy places under the law, into which the high priest entered, as figures of the true, and heaven itself, into which Jesus entered for us, as the holy places represented by those figures. Verses 25, 26, "Nor yet that he should offer himself often as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world,) but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." By the foundation of the world, the apostle means the commencement of the legal priesthood or dispensation; and by the end of the world, he means the end of that dispensation or priesthood.

We have here represented the entering of Jesus into the holy place, which was represented by the holy places under the law, by his own blood, as the high priest entered into the figuratively holy places with the blood of others.

Here carefully notice. In order that the high priest might represent the death and resurrection of Jesus, he must first offer a sacrifice for himself; so that with this blood he might enter the holy place. He figuratively died when his sacrifice was slain; and his entry into the holy place represented him as risen from the dead. Thus he represented Jesus, who should actually die and rise again.

Now notice the text: "And as it is appointed unto men once to die;" that is, as it is appointed unto men who are high priests to die in their sacrifices. "And after this the judgment;" that is, as the figurative death of the high priest represented; "to bear the sins of many;" of both Jews and Gentiles. "And unto them that look for him shall he appear the second time;" that is, in his risen glory. "Without sin unto salvation;" as the high priest appeared in the holy place for the justification of the people of Israel.

In order to illustrate and make our subject still plainer, we will endeavor to show the true meaning of the word *judgment* in our text, by referring to its use in Exodus 28, where it is used on the same subject.

In Aaron's breast plate were twelve manner of precious stones; in these stones were engraved the names of the twelve tribes. On each shoulder he had an onyx stone. On these likewise were engraved the names of the twelve tribes; six on one and six on the other. On a plate of pure gold which he wore on his mitre, was engraved, HOLINESS TO THE LORD. In the hem of his garment or robe round about were interspersed golden bells and pomegranates; so that when he went into the holy place, and when he came out, the sound of the golden bells was heard, by which the people knew that their high priest lived before the Lord. The breast plate which contained the names of the twelve tribes is called "the breast plate of judgment." See verses 29, 30, "And Aaron shall bear the names of the children of Israel in the breast plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breast plate of judgment the urim and the thummim; (light and perfection) and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the

judgment of the children of Israel upon his heart, before the Lord continually."

Can there be a reasonable doubt entertained, that the word *judgment* in our text means the same as in the passage quoted? And is it not evident that this word means HOLINESS, LIGHT AND PERFECTION?

As the antetype of the high priest and his functions, Jesus, having by his cross, broken down the middle wall of partition between Jews and Gentiles, entering the holy place, which is heaven itself, bearing the whole human family on his shoulders and on his heart; and pre-ented them HOLINESS TO THE LORD, in himself, who is the Lord our righteousness. And thus he bears the *judgment*, the *justification*, the *light* and *perfection* of all men before his Father continually.

Now unto them that look for him by faith, he appears without sin. They behold in him the whole human family, glowing in the light and perfection of divine holiness. They hear the joyful sound of the gospel, of peace on earth and good will towards men, answering to the sound of the golden bells in the hem of the high priest's robe; and the fruit of the spirit, which is love, joy, peace, long suffering, gentleness, meekness, goodness and faith, answers to the pomegranates interspersed among the golden bells.

In this clear light of our subject, we may ask, if there could be an invention more averse to divine truth, than the one to which our text has been generally applied?

In room of noticing the death of the high priest, represented by the death of his sacrifice, our text has been applied to the natural death of all the individuals of mankind; and in the room of regarding the judgment as the justification of those, whom the high priest bore upon his shoulders and on his heart, it has been made to signify a trial of all men in another world according to their works in this.

Before we dismiss the word *judgment*, it may not be amiss, further to explain the explanation already given, to notice how the prophet Isaiah uses the word, when speaking of the Messiah. See chapter xlii. 1, 2, 3, "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

This judgment which the Mediator has brought forth the unto Gentiles, is that peace which our

apostle says was preached to the Ephesians, who were far off, but made nigh by the blood of Christ. And the prophet clearly expresses this judgment in the place from which we have quoted; see verses 6, 7. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Will any one seriously contend, that all this means that Christ should judge the Gentiles in another world; and there punish them according to the sins they had committed in this? Is this bringing the prisoners out of the prison house, consistent with putting sinners into the prison of hell into another world? This would be as the prophet Amos says, turning "judgment into hemlock."

The following letter from "E. H. W." now wife of the Rev. S. Cross, of Waterville, having never been published in this paper, is inserted with pleasure, believing it will be interesting and useful to all, especially to our young female readers.

To the Editor of the Universalist Magazine.

SIR,—Undoubtedly you will be somewhat surprised at the reception of a letter, at this time, from an utter stranger; but although we are strangers to each other, I trust we are not strangers to that Being, who has, I humbly trust, by his grace, enabled us to obtain a full belief in his Son Jesus Christ. I have long premeditated writing to you, but have deferred it, realizing my own weakness and inability of writing to one so far superior to myself; but I have now ventured, relying entirely on your charity and christian disposition, to pardon the many errors, which may present themselves on this sheet. It will be my object in this epistle, as it may not be uninteresting to you, to give you a short sketch of my life, and conversion to the Abrahamic faith. I was born in Kennebunk. My father dying when I was a child, I spent much of my time with my grandparents whose object it ever was to store my mind with usefulness and lessons of piety; but they being strict Calvinists taught, as many others do, after the old traditional form, that "There is a dreadful fiery hell, where wicked ones, must always dwell." It was the constant custom of the family, for those of us who were young, every sabbath, to recite to my grandmother lessons in the Catechism, and repeat hymns which we had learnt from the Primer, and other small books; and my mind being young and tender, thereby became the seat of tradition and error. When I was at the age of ten, my mother again married, and removed to Hallowell. My catechetical lessons now became unpractised, and

my hymns almost forgotten, and nothing particular occurred until the autumn of 1817, when Winthrop Morse, a baptist preacher, came to Hallowell. He being much liked as a preacher, and his fame much talked of, consequently excited much attention among the people, and I feeling a curiosity to hear him, accordingly went and heard him preach from Amos, "Prepare to meet thy God." He set forth two characters, those who were prepared and those who were not; and upon his expatiating upon those characters, I found myself to be one of those who were entirely unprepared; and feeling in some degree sensible of my situation, my mind became much exercised, and I felt sensible of the necessity of a preparation being made in this world to meet God in the coming. But tradition which had been for a long time asleep in my breast, now awoke in its most daring colours, and would often cause me to answer in the affirmative, to some of the most inconsistent questions that were ever asked by man; some of which were the following, "Do you feel willing to be cast off forever? And do you feel that it would be just in God, to consign you over to irrecoverable woe?" To these and many others, I would readily assent, being totally ignorant of the erroneous nature of them. I was young and unacquainted with the scriptures of divine truth, therefore did, like many others, put my trust in an arm of flesh, as it respects religious principles. After I thought I had evidence that my sins were forgiven. I strove for a long time to support error, to support the doctrine of election and endless misery, but something would always whisper, "all is not right." I would read some, and converse much with those who would spare no pains in trying to convince me that such tenets were compatible with the word of God, but still there was something which I could not reconcile. My mind continued in this unsettled frame for more than a year. I had heard the doctrine of universal love contended for, but like all others, who never peruse the word of God for their own instruction, thought it to be one of the most erroneous principles which man could imbibe, but never could give my reasons for thinking so. At length, I heard a few words read in your "Notes on the Parables," which convinced me there was a treasure contained in the word of God, which I never diligently sought after. My father-in-law being a man of liberal sentiments, and much acquainted with the scriptures; I would often ask his opinion on such passages of scripture as I could not fully comprehend, being very ignorant of them myself; but he would ever refuse giving me his opinion, knowing my mind was not established; but always commend me to the word of God, assuring me, that was the only sure guide which I

could take,—and would likewise tell me of the necessity of reading for myself. Finding there was no other resource, I now felt a determination to read, and as far as my abilities would admit, judge for myself. I found the scriptures were very plain, and contained many precious promises, which appeared to be for all; but still my mind was not established, nor ever would have been, had not more powerful means been applied, than is possible for the greatest divines to make use of; it was indeed God alone who could have confirmed my mind, and blessed be his holy name. One sabbath morning, my mind being very much exercised, and feeling sensible that it was the word of God alone which I ought to take as the man of my council, and to him alone, I had ought to look for instruction: After committing myself to his care and protection, and beseeching of Him to enlighten my understanding, and give me a clear and perfect view of the holy scriptures and the doctrines therein contained, I opened the sacred volume and immediately cast my eyes upon a chapter, which I had no recollection of reading before; it being the second chapter of 1st of Timothy, and never could the cooling streams give more joy to the thirsty traveller on the scorching sands of Arabia, than these blessed, comprehensive and universal sentiments gave to my thirsty mind. That thick cloud of error and tradition, which had so long beclouded my understanding, was now dispelled, and I could behold the universal goodness of God, not only exhibited in the scriptures, but in all the works of his bountiful hand. It was here that St. Paul was made an instrument in the hands of God, of converting one to his most holy faith, and may God, as long as he shall grant me breath, grant faculties capable of praising his holy name, for bringing me out of nature's darkness, into his great and marvellous light.

I spent sixteen years of my life, before I enjoyed a mind free and established, since that, which has been two years; for the most part of the time, I have enjoyed uninterrupted happiness in contemplating and meditating on the universal goodness of God; and although I have been, and am still, often assailed by the enemies who have begged of me to renounce such erroneous principles, and often told, even professed christians, that it was only the works of the devil, yet, I still feel a determination to advocate the cause, in which I feel a great desire to be assiduously engaged. I have often been told, that a belief like mine would do to build upon in prosperity, but would fail in the day of adversity; but, indeed, I have found their assertion to be false, for I have found a firm belief in the mercies of God, to be a covert from the storm, and a hiding place from the tempest; and when trouble has surrounded me, it has made the day of adversity appear calm and serene. I

was called about five months since, to part with an only sister, who being but only two years older than myself, the separation was rendered indeed painful; but how comforting beyond description, is the reflection, that it is not eternal; indeed I felt a great desire for her life, but when I was called to see her resign her breath to him who gave it, viewing her so far through this troublesome, sinful world, and about to launch into an unbounded ocean of eternal felicity, how willing did I feel to leave her in the hands of that Being, who "worketh all things after the council of his own will." And I trust it will be but a short time before I shall be permitted to meet her in the realms of everlasting day, where we never shall be again separated.

I never have had the privilege of hearing the universal love of God publicly contended for, but once; and that was soon after my conversion to the faith. As I am deprived of this privilege, I often look forward with acclamations of joy, in anticipation of that all-glorious period, when the praise of God shall become universal; where, I trust, I shall be permitted to join the whole human family, to compose one universal assembly, who will all surround the spotless throne of God's eternal love, and there free from all interruption, join in ascriptions of never-ceasing praise to him who died on Calvary's summit; who cried, "it is finished," bowed his gentle head and gave up the ghost; who wrought out and brought in, an everlasting salvation which is unto all, and upon all those who believe.

Mr. Ballou, I trust I have sufficiently apologized for the liberty which I have taken of writing to you, therefore, I shall now give my reasons for doing it; it was not because I thought myself qualified to fulfil a task like this, which prompted me to undertake it, but the great desire which I have long felt of informing my brothers and sisters in the cause of the great and unbounded goodness of God, of his goodness to one of his most unworthy creatures, and the great satisfaction which I have derived since I have lived in the enjoyment of a firm belief in that glorious doctrine, which tends at all times to comfort and animate the believer; and if possible convince its enemies, that there is that joy and comfort in believing which the world can neither give nor take away.—Should you think this, after much correction, worthy a place in your Magazine, you have the liberty of inserting it.

After begging an interest in your prayers to God, that I may prove faithful to the end, I take the liberty of subscribing myself your unworthy sister in Christ.

E. H. W.

"True yoke-fellow, help those women who labored with us in the Gospel, whose names are in the book of life."

[For the Christian Intelligencer.]

THOUGHTS ON 1st COR. xv. 35, 36, 37.

It is evident to my mind, that expositors of all denominations have labored under a great mistake, in supposing that St. Paul, in the above named passage, meant to maintain the resurrection of the *same body*, which was buried. Had that been his intention, the metaphor or emblem, which he introduced, would be inappropriate.

By a careful examination of the text, and of its connexion, I am led to conclude that the questions, proposed in verse 35, suppose the inquirer to have assented to the doctrine of the resurrection, but to have become too inquisitive, as to the process of divine power, by which that marvellous work would take place. Had not that been the case, the answer, "Thou fool," would have been hardly decorous. The apostle appears to reason, as follows, 'If you admit that the dead will be raised, why are you so curious concerning the precise operation by which the event takes place, and the form of body in which we shall then exist? As well might you demand an explanation of the process, by which the 'grain,' vegetates and grows. All that would be useful for us to know, is, that each individual will retain his own proper identity, in the future state, as certainly, as the grain which you sow, 'whether wheat,' or any other, will produce the *same kind of grain*, by dissolution and vegetation. Hence, if we have an infallible promise of being raised from death, to a state of immortality, in which we shall preserve our personal identity and susceptibility of intellectual enjoyment, why should we become inquisitive, as to the process by which our elevation is effected? God will give to every man his own body; i. e. he will raise every man to future life, with a constitution adapted to his celestial state.'

The apostle illustrates his doctrine by referring to other objects, in the natural world. He speaks of the different degrees of splendor in the stars, as though he would say,—'Notwithstanding our earthly bodies evince the wisdom and goodness of Deity, yet, our heavenly bodies will display those perfections in a far greater degree. The spiritual constitution will as far exceed the former, in splendor, as bodies celestial do, those that are terrestrial.' This mode of interpretation renders the passage instructive and philosophical.

St. Paul was not proving the doctrine of the resurrection; but illustrating his views to an over-anxious believer. Having proved the ultimate resurrection of all the dead, by evincing the resurrection of Jesus Christ, he was prepared to meet all the objections which might be started against his doctrine. But he removed objections by appealing to the promises of God, and those facts, which were obvious to every candid and intelligent inquirer.

OBSERVATOR.

RELIGIOUS LIBERTY.

Religious liberty is a liberty to choose our own religion, to worship God according to our own conscience, according to the best light we have. Every man living as man, has a right to this, as he is a rational creature. The Creator gave him this right, when he endowed him with understanding; and every man must give an account of himself to God. Consequently this is an indefeasible right; it is inseparable from humanity; and God did never give authority to any man, or number of men, to deprive any child of man thereof under any color or pretence whatever. What an amazing thing it is then, that the governing power of almost every nation under heaven should take upon them, in all ages, to rob all under their power of this liberty! Yea, should take upon them at this day so to do? To force rational creatures into their own religion! Would one think it possible, that the most sensible men in the world should say to their fellow creatures, "Either be of my religion, or I will take away your food, and you, and your wife and children may starve! If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and still if you will not see as I see, I will burn you alive." It would not be altogether so astonishing, if this were the manner of the American savages. But what shall we say, if numberless instances of it have occurred in the politest nations of Europe! Have no instances of the kind been seen in Britain? Have not England and Scotland seen the horrid fires? Have not the flames burning the flesh of heretics, shone in London as well as in Paris and Lisbon?

JOHN WESLEY.

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, DECEMBER 23, 1826.

Important Considerations.

When a religious Paper is about to be transferred from the original Proprietor and Editor, to other hands, some people will make up their minds at once, to withdraw their patronage, and have their papers discontinued. But we hope such will not be the case, with our readers. Should any be inclined to act with such precipitancy, we ask their attention to the following considerations, viz.

1. You need not be in haste, friends and Patrons, about forming a decisive opinion upon this subject; for you will have a fair opportunity to act deliberately and understandingly. No undue advantage will be taken; but every thing be conducted on open, honest, honorable principles. The *first* Number of the *next* Volume will be issued, on the same day, with the *last* Number of *this* Volume; and after seeing a specimen of the *new* work, if any of the

present Subscribers do not see proper to patronise it, they can return that *first* Number to the *Publisher*, without expense to either.

2. As the Proprietor of the future Volumes has been at great expense in purchasing *new type, presses, paper, and all the other materials* necessary for prosecuting the work to the satisfaction of all liberal and noble-spirited Patrons, would it not be good policy to encourage the publication, as far as practicable, for the honor and prosperity of our common cause, as well as for our own edification and instruction. It is tauntingly said, you know, by our religious adversaries, that, "*Universalists have no adequate motives to religious exertions.*" Hence, while the Presbyterians, the Congregationalists, the Episcopalians, the Baptists, Methodists, &c. have their large and costly papers, and support them nobly, the Universalist publications are of a *small and diminutive* appearance." Let us then, kind Brethren, embrace this first opportunity of encouraging and supporting a Paper of our own Order, which for size and elegance of execution, shall equal any in N. England, yes, in America, (according to the expense,) and effectually silence our boasting opponents.

3. Is not the cost of the paper too trifling to be mentioned, excepting in some extraordinary cases? The whole expense, including the *postage*, will not amount to *six cents* per week! Which of our readers cannot retrench his expenses for less valuable things, to the amount of *six cents* each week, without any great inconvenience? Brethren, meditate on this subject candidly, and you will act correctly.

Nor would we neglect "those women who have labored with us in the gospel," by patronising this work; most of whom have been constant subscribers, from its commencement. They too, we hope, will continue their names on our list, for the next Volume.

4. Those Patrons who reside *out* of this State, will receive their papers as regularly as they now do, and without any greater cost of Postage. Hence, it ought to be immaterial, with them, whether the establishment is located at Portland, or GARDINER. To many, in this State, the removal will be a great convenience. Those numerous patrons, *in town*, whose papers have been brought to their doors, gratuitously, for six years, can well afford to pay postage for as many years to come, and give their brethren, in the vicinity of Gardiner, the same privilege which we have so long enjoyed. They must follow "the Golden Rule," and do as they would be done by, in an exchange of circumstances. But, remember, the additional expense, will be more than compensated, by the variety, abundance and usefulness of matter, with which, it is expected the new paper will abound.

We learn by an article in the Gospel Herald, from "W. E. CAMP," of Richmond, (Va.) that a UNIVERSALIST SOCIETY has recently been formed in that City, under the preaching of Br. Hogadorn, of New York; but is now supplied with preaching, by Dr. Thos. Bacon, a gentleman of talents, who has lately withdrawn from the Methodists.

Christmas.

Though we are not disposed to advocate the observance of many holy-days, as essential to the christian character, still, we are of opinion that the celebration of certain important and splendid events, may become serviceable, in making deeper and more lasting impressions on the public mind. We would not, however, join issue with those, who denounce their neighbors as infidels and stoics, because they do not conform to all the usages and forms, which to us, may appear useful. Much has been said and written, on both sides of the question, as to the celebration of religious holy-days, and every man has an indefeasible right to his opinion, on this, and all other subjects. The first authentic mention which we have of the observance of Christ's nativity, or of *Christmas*, as it is called, is in the history of the 2d century, in the time of the Emperor Commodus. It is not, therefore, ascribable to the examples of Constantine, as some have pretended, nor is it to be traced to the examples of the apostles and primitive christians.

We should meet our brethren, on the anniversaries of our Saviour's birth-day, with pleasure, and hail that auspicious occasion with public expressions of praise and rejoicing. But the performances ought to be cheerful and spontaneous. The attendance of a curious multitude may be secured, on what is called worship, when in truth the eye is wandering over a collection of ever-greens, tastefully disposed of in a Church, exhibiting various figures, festoons, letters, or words, which can never feed a mind, that "hungers and thirsts after righteousness." However pure and praise-worthy may be the motives of the stated worshippers, in attracting public attention by such verdurous displays, we are convinced that they will never increase and extend the spirit of genuine piety. Evergreens appear the most beautiful and lovely, when growing and flourishing in the fields of nature. The labor, art and ingenuity of transporting them to a church and re-arranging them there, diverts the admiration from their original maker, to those who would fain attempt to improve, even the beautiful and charming works of God himself.

Subject Postponed.

We would inform our friend "TYRO," that we cannot find leisure to present an explanation of the *terms*, proposed by him. Those are subjects, which ought not to be hastily and carelessly handled. They require patient, thorough and deep investigation, in order to render remarks upon them, interesting and useful. To do any thing like justice to those momentous topics, the writer must take a comprehensive survey of the Scriptures and explain many passages anew, which have been grossly misunderstood, by christians of various denominations. Finally, the more we think on the subject, the more thorough is our conviction, that we shall not find time, in the midst of numerous avocations, to present the required definition, of

the terms, "Angels of God, in heaven; kingdom of God; and the resurrection," till the commencement of the next *Volume* of this paper. Should our correspondents, however, in the mean time, offer any thing useful on those interesting topics of Revelation, we shall receive it with gratitude.

"On the seventh day God ended his work which he had made." Gen. ii. 2.

"It is the general voice of Scripture, that God finished the whole of creation in *six* days, and rested on the *seventh*; giving us an example that we might labor *six* days, and rest the seventh from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac, and the Samaritans, read the *sixth* day instead of the *seventh*; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. How the word *sixth* became changed into *seventh*, may be easily conceived from this circumstance. It is very likely that, in ancient times, all the numerals were signified by *letters*, and not by *words* at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all the Rabbinical writings. When these numeral letters became changed for *words* at full length, two letters nearly similar might be mistaken for each other; *tau* stands for *six*, and *zain* for *seven*: how easy to mistake these letters for each other, when writing the words at full length, and give birth to the reading in question."

The above, from the pen of Dr. Clarke, will be acceptable to all candid readers. It allows what is supposeable, viz. that errors were committed in transcribing the Holy Writings. Those who would pertinaciously insist on the verbal accuracy and correctness of every sentence in the Bible, are more ignorant than criminal; and should be treated with tenderness and pity, rather than great severity.

Singular Extract.

Having been instructed and amused in no small degree, by a few hours' attention to a little interesting work, viz. Letters from England: by Don Manuel Alvarez Espriella, translated from the French, in two Volumes, we take the liberty of presenting our readers with a brief extract.

"The religion of the English approaches more nearly than I had supposed, in its doctrines, to the true faith; (i. e. the Catholic,) so nearly indeed, in some instances, that it would puzzle those heretics to explain the difference, or to account for it where it exists. With respect to the holiest sacrament, they admit that the body and blood of Christ are indeed taken, & yet they deny the real presence. They give absolution regularly in their Church-service, upon a public and general confession, which is equivalent to no confession at all.—Their music, when they have any, is so monstrous, that it seems as though the father of Heresy had perverted their ears as well as their hearts.

The Church festivals, however, are not entirely unobserved; though the English will not pray, they will eat; and, accordingly, they have particular dainties for all the great holidays. On Shrove Tuesday, they eat what they call pan-cakes, &c. For Mid Lent Sunday they have huge plum-cakes, crusted over with sugar like snow. For Good Friday, hot-buns, marked with a cross, for breakfast; the only relic of religion remaining among all their customs. These buns will keep forever without becoming mouldy, by virtue of the holy sign being impressed upon them. 1

have also been credibly informed, that in the province of Herefordshire, a pious woman annually makes two upon this day, the crumbs of which are a sovereign remedy for diarrhea. People come far and near for this precious medicine, which has never been known to fail; yet even miracles produce no effect. On the feast of St. Michael the Archangel, every body must eat goose for dinner; and on the Nativity, turkey, with what they call Christmas pies. They have the cake again, on the festival of kings.

Some traces of Catholicism may occasionally be observed in their language. Their Christmas and Candlemas show that there was once a time when they were in the right way.—The clergy are as little distinguished from the laity by their dress, as their lives, &c. As for Purgatory, it is well known that all the Heretics reject it; by some inconceivable absurdity they believe that sin may deserve eternal punishment, and yet cannot deserve any thing short thereof—as if there were no degrees of criminality.

An Englishman has as little to do with religion in his death as in his life. No tapers are lighted, no altar prepared, no sacrifice performed, &c. Every thing ends with the funeral; they think prayers for the dead of no avail; and in this, alas! they are unwittingly right, for it is to be feared their dead are in the place from whence there is no redemption.—Vol. I. pp. 99, 101, 102, 103.

Questions for the Clergy.

Rev. Sirs:—You will not deem it improper or uncivil for one of your brethren, in the ministry of the christian religion, to inquire of you, how you manage to get along with your intelligent and inquisitive hearers, in the course you are now pursuing. That you have essentially changed your language, respecting “the *fundamentals of religion*,” will not be disputed. When the writer of this article first came into this part of the vineyard, the Arminians and Calvinists were at a world's distance from each other, on points of doctrine, and had no visible fellowship, in the great concerns of religion. It was admitted by all the Arminians that Calvinism is a monstrously absurd and cruel doctrine; and by the Calvinists that Arminianism is a most dangerous *heresy*, inasmuch as it would encourage men to be pious, under the delusive expectation of being saved by their own works. (See the controversy between *Ruler and Brown*, and *Mr. Taylor and J. Sewall*.)

Thus you went on, condemning each other's system, in almost every discourse, as well as in private conversation. But now, Rev. Gentlemen, you have altered your voice and maintain in your preaching that, there is no essential difference between the two systems; that they are sprouts of the same root, or twin-sisters of the same pedigree.—But how do you make your people believe such contradictions and absurdities, if I may so speak? Are positive contradictions reconcilable, because they issue from clerical lips? Or do you come out frankly, and acknowledge that you were formerly wrong, but are now desirous of retracing your steps as fast as possible? Do you inform your people that Calvinists and Arminians would have continued to condemn and persecute each other, had they not found it necessary to unite, for the purpose of putting down the Universalists?

Rev. Sirs, you would confer a great favor on your brother in the ministry, by presenting for publication, a candid answer to this respectful inquiry. Unless you explain this matter without delay, you will be viewed with increasing suspicion by the public, and ere long lose a great share of your influence. Yours, &c. S.

Dedication.

The “*Free Meeting-House*,” in POLAND, (Me.) recently built by Methodists, Universalists and Baptists, is to be dedicated on *Saturday*, the 30th instant. It is expected that Ministers of the different Denominations will be present, and take parts in the services. May they endeavor to exhibit those examples of christian kindness, gentleness and charity, which shall be worthy of imitation, by all who shall attend on that joyous and solemn occasion.

N. B. The Editor of this paper expects to preach in the House above-named, on the day following the dedication; and at the Mills, at Minot, in the evening.

“WINTER calls upon us to exercise benevolence. Sympathy is now more powerfully excited than at any other period; we are enabled more easily to enter into the feelings of others less favored than ourselves. And while we are enjoying every convenience and comfort which the tenderness of Providence can afford; O let us think of the indigent and miserable. Let us think of those whose poor hovels, and shattered panes cannot screen them from the piercing cold. Let us think of those whose tattered garments scarcely cover their shivering flesh. Let us think of the starving poor, who after a struggle which to relinquish, give up their small pittance of bread, to get a little fuel to warm their frozen limbs. Let us think of the old and infirm; of the sick and diseased.

To Poets

The Editor offers a Volume of *Dr. Brown's History of Universalism*, to the person who will forward the best *New Year's Address*, cost free, on or before the 29th of December instant.

MARRIED,

In this town, by Rev. Mr. Wiley, Mr. John White, Jr. to Miss Fricilla Slater. By E. Mayo, Esq. Mr. Michael Hawley to Miss Jane Trott. In Baldwin, by Ephraim Brown, Esq. Mr. William H. Mariner, of Gorham, to Miss Mary F. Thorp, of Portland. In Poland, by Wm. Dunn, Esq. Mr. Samuel B. Morrell to Miss Louisa Morrell—Mr. Job Dennin to Miss Hannah Green.

DIED,

In this town, on Thursday, the 14th inst. Mrs. Betsy, wife of Capt. Seth Bird aged 53 years.—On Friday, the 15th, Mrs. Harriet E. wife of Capt. Daniel Hood. In Saco, on Saturday last, Mr. Levi Chase, formerly of North-Yarmouth, aged 35 years. In Boston, Mrs. Sarah Tyng Chase, widow of the late Salmon Chase, Esq. of Portland, aged 61.

POETRY.

CHRISTMAS HYMN.

From heav'n the loud, th' angelic song began,
It shook the skies and reach'd astonish'd man:
By man re-echo'd, it shall mount again;
While fragrant odours fill the blissful plain.

Worthy the Lamb of boundless sway;
In earth and heav'n the Lord of all:
Ye princes, rulers, pow'rs, obey,
And low before his foot-stool fall.

The deed was done; the Lamb was slain,
The groaning earth the burthen bore:
He rose, he lives; he lives to reign,
Nor time shall shake his endless pow'r.

Riches and all that decks the great,
From worlds unnumber'd hither bring;
The tribute pour before his seat,
And hail the triumphs of our King.

Wisdom and strength are his alone,
He raised the top-stone, shouting grace;
Honor has built his lofty throne,
And glory shines upon his face.

From heav'n, from earth, loud bursts of praise,
The mighty blessings shall proclaim;
Blessings that earth to glory raise;
The purchase of the wounded Lamb.

From the Maine Baptist Herald.

DEFAMATION.

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he, that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed."

A great portion of our happiness is derived from social intercourse with society, in being surrounded by friends to whom we are united by the endearing bond of affection and friendship; friends, who have equal rights and privileges, and who claim from us, in return for their good will, a fellow feeling of mutual kindness and benevolent sentiments. But, notwithstanding the numerous claims, which mankind as the children of one parent have on each other, is it not an obvious truth, that they too frequently call into action many uncharitable and unchristianlike feelings, which are founded on a disposition to lessen our neighbor's real or supposed good qualities? This evil habit of defamation is assuredly one of the greatest ills attendant on human society. If any good was to result from this contemptible practice, something might be urged in its excuse, but as it does not reflect any degree of credit on the defamer, nothing can be alledged in extenuation of it. By detracting from our neighbor's character, we do him the most serious injury by depriving him of his dearest earthly treasure, his reputation; for the loss of which he can never receive an equivalent.—In our pilgrimage on earth, we anticipate the deception of pretended friends and known enemies; and we are aware of the many, who bear the appearance of actual kindness

and benignity, at the same time they are shedding their poisonous venom thickly around us, and are inwardly our greatest foes. Let us all endeavor to bear in mind the "Golden Rule," and if we hear ill of our neighbor, let us not seek to augment the evil by making public any incident calculated to operate to his disadvantage, but in the true spirit of charity, labor to quench the flame by suffering it to pass unnoticed. E. L.

EVANGELICAL PREACHING IN TROY.

At a funeral in Troy not long since, the Rev. Mr. B.* addressed the Almighty with the following language: "O Lord! thou canst open the gates of Heaven wide enough for sinners to enter; yea, Lord, wide enough for Devils to enter that come howling from hell and smoking with brimstone." The Rev. Mr. F.† an assistant Evangelist, speaking of those who believe in the final restoration of all things, said, "some of you will go to hell and remain one hundred years, some a thousand, some more; then they will come crawling out of hell, and smoking with brimstone, to the gate of Heaven, and say to Jesus Christ, 'stand away—we have served our time out and no thanks to you; we have as good a right here as you have.'" These are not his precise words, but the exact import.—*Letter from Troy.* *Gospel Adv.*

*Beman.

†Finney.

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